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THE MISSIONARY  
AND  
PUBLIC QUESTIONS

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CENTENARY MISSIONARY CONFERENCE



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# THE MISSIONARY AND PUBLIC QUESTIONS

BY REV. C. W. MATEER, D.D., LL.D., WEIHSIEN  
(Chairman of Committee)

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## INTRODUCTORY

Since the commencement of Protestant Missions in China, a great change has taken place in public sentiment with regard to them. So late as forty years ago, the foreign communities and the public press in China were generally hostile to missions and to missionaries; but now there is general friendliness, especially in the public press. The missionary has vindicated his usefulness, and his right to be in China. He has earned his place, and it is no mean place, in the renovation of China. Both the people and the government have grown more friendly. The real motives of the missionary are better understood, and his work, especially in moral and educational lines, is better appreciated, both by Foreigners and Chinese.

### I.—THE RELATION OF THE MISSIONARY TO HIS OWN GOVERNMENT AND TO THE CHINESE AUTHORITIES

The work of the missionary is not yet done however, nor are the difficulties it involves overcome. The relation of Christianity to government has been a great problem throughout all the Christian ages, and is still far from settled,—as witness the conflict now going on in France, and Spain, and also in England. It is not strange therefore that it is a problem in China,—a problem that will not soon be solved. It gives rise to the most irrepressible conflict that has ever entered into human affairs. History has shown that governments cannot successfully control religion, nor adopt it, nor yet ignore it. It concerns more important truths, it involves more far-reaching issues, and it wields more unconquerable



power, than anything in this world. The questions it raises can neither be snuffed out, nor hissed off the stage. They must be met, and they must be answered.

### **The Situation in China**

For several years China has been growing restless under the restraints and limitations which she has allowed to be imposed upon her by foreign treaties, and concessions of various kinds. It is not necessary to canvass the steps by which she came into her present position. That she has herself been largely responsible for it, is beyond question. She is now looking eagerly around for some means by which she may escape from the position in which she finds herself. Amongst the various things which she finds obnoxious, (though not by any means the most obnoxious), is the toleration of Christianity, and the protection of missionaries and their converts. When the circumstances are all considered,—the extraterritorial privileges of foreigners, the race prejudices of the Chinese, the hatred excited by the real and imaginary wrongs China has suffered at the hands of foreigners, and the antipathy which the imperious demands of Christianity necessarily excites, it is not strange that the Chinese government should wish to get rid of all missionaries and to suppress all profession of Christianity. Notwithstanding all this, China is not unaware of the immense work that missionaries have done for her, nor yet of the patent fact that western religion, and western power (which she is now striving to attain), are inseparably connected; so that if it were left to China herself to decide, it is not at all likely that she would choose to banish all missionaries, and suppress all profession of Christianity amongst her people.

### **The Missionary Question**

“The Missionary Question,” as this matter is curtly spoken of, is often to the front in the public press, and in discussions of public affairs. References to it both by foreigners and Chinese are oftentimes flippant, prejudiced and superficial. Young China, especially, is trying to



persuade herself that amongst her various grievances,—the handicap of her customs, foreign settlements under foreign control, railroad concessions, mining privileges, etc.—this “Missionary question” is one. That the subject presents some embarrassments to the Chinese government, is beyond dispute. These embarrassments are connected rather with the protection of foreign missionaries in their travel and residence in the interior, than with the protection of native converts. They are not now as great as in former years, and as time passes will probably grow less and less. The whole subject merits careful consideration, so that if possible difficulties may be removed, and causes of offence lessened.

### Two Sources of Opposition

Opposition to Christianity, and hatred of Christian missionaries and their converts, spring chiefly from two sources. The first is the enmity of the human heart to the teachings of the Gospel,—the opposition of error to truth. It is set down by supèrficial minds as a reproach to Christianity, that it provokes enmity and hatred when preached in heathen lands. We are impatiently told by such would-be wise men, that we ought to preach our religion in such a way as not to disturb the peace. It is sufficient to say in reply, that in order to remove this reproach, and satisfy this worldly wisdom, Christianity must needs cease to be Christianity. It will be a sad day for the Christian faith and for the world, when the passion for peace and union has obliterated the distinction between truth and error. In the meantime, the conflict must go on. The progress of Christianity in China means the downfall of idolatry in all its forms. He must take a very shallow view of the situation who supposes that this can possibly take place without arousing resistance. Missionaries are generally sensible men, who will not unnecessarily provoke hatred, but no amount of prudence can entirely prevent it.

The second cause of opposition to Christianity is that it is a foreign religion, preached and propagated by foreigners. The general judgment is that this cause is far more



potent than the other. Those who know little or nothing about the doctrines of Christianity, hate it the most. This is particularly true of the literary and official classes. That it is the religion of the foreigner, is itself enough to excite hostility, and of course opposition. In these circumstances, persecution is a foregone conclusion. No amount of pacific spirit on the part of the preacher can avoid it.

### **Treaty Rights and Toleration**

The work of Protestant Christian missions in China synchronizes with the commercial treaties made with western nations. In the treaties, liberty to preach Christianity was granted, and protection to converts promised. Whatever pressure was used to secure the commercial privileges granted in these treaties, those who assisted in drawing them up testify that no pressure was used in regard to the liberty granted to preach and profess Christianity. The wars, and the treaties growing out of them, were national and commercial. The toleration of Christianity was a mere incident. Chinese statesmen, having seen Christianity survive two centuries of persecution, thought it wise to conciliate its powerful adherents, by freely granting the desired toleration. One of them is reported as having said at the time, that the entrance into China of two religions from the West had not affected the doctrine and worship of the sages, and the entrance of another was of no consequence. In virtue of these treaties, Christianity has been, and is now, freely propagated in China. Considerable pressure has been brought to bear at various times to secure the lives and property of foreign missionaries in the interior, but very little indeed simply for the protection of converts.

### **Opposing Views**

Various opinions prevail in regard to the whole situation. Some do not hesitate to affirm that the treaties have been a hindrance and not a help to the spread of the gospel in China, and that it would be best to disavow them entirely. This is certainly an extreme view. Treaties, it is true, can neither



give nor take away the moral right to preach, but they can and do make the missionary and the convert at one with the law of the land, which is a very important advantage. It is hard to tell what would have been the result of an attempt to propagate Protestant Christianity in China without any support, legal or moral, from western governments. The probability is that much blood would have been shed, and many hardships endured, and a very inconsiderable success achieved.

Others would confine the protection afforded by the home governments entirely to the person and property of the foreign missionary, leaving the convert to shift for himself. This idea is so repugnant to all the generous feelings of Christian brotherhood, as between the missionary and the convert, that it is probably held by but few. Only when the missionary is ready to renounce the protection of his own government, (which, by the way, he cannot do if he would,) can he consistently refuse to help his brother in distress, so far as the law enables him to do so.

### **The Policy of Patience and Forbearance**

It has been frequently asserted, especially within recent years, that in the long run patience and forbearance under injustice and persecution, will do more to advance the course of Christ than appealing to the protection of the law. This sentiment or principle is put forth as a reason why missionaries should refuse to help their converts, but rather exhort them to patience and forbearance. Now no one questions the duty of Christian patience, nor yet the fact that patience and forbearance oftentimes have a very happy effect; yet the principle affirmed can by no means be accepted as a final solution of the whole question. It is presumably based, first, on the teaching of Christ, "Resist not evil, but whosoever shall smite thee on the one cheek, turn to him the other also," etc. These sayings of Christ were doubtless spoken of private and personal revenge, and were by no means intended to nullify the function of civil government. Christ's teachings abound in hyperboles which must be interpreted by other



scriptures, and by the nature of the case. Thus, "Give to him that asketh of thee, and from him that would borrow of thee, turn thou not away." Very few Christians have carried out this injunction absolutely, or have thought that it should be so carried out.

In the second place, the principle affirmed is based on the general duty of forbearance, and especially on the idea that forbearance will evoke sympathy, and testify to the power of the Gospel. This argument is specious, but it is only *partially* true. Patient submission is by no means a panacea for persecution, nor yet a highway for the triumph of truth. Christianity, notwithstanding a vast amount of patient submission, was stamped out of North Africa and Asia Minor, and Protestantism was in the same manner stamped out in Bohemia and Spain, and nearly so in France. It was not stamped out in Holland because the people decided to assert their rights. Furthermore, whether in a given case a man shall quietly submit to be wronged, or appeal to the protection of the law, is a matter for *himself* to decide. In such a case he has liberty. He may be exhorted to forbear, but he must not be condemned, nor left in the lurch by his natural protector, if he chooses to claim the protection of the law. It is an easy thing for a missionary, who is himself free from molestation, to set up a high standard of self-denial and forbearance, and for the supposed good of the cause, enforce it on his suffering Chinese brother. Those who champion this policy of requiring Chinese converts to suffer persecution and wrong without appealing to the law for protection, should be very careful lest they fall into the condemnation of those who bind heavy burdens, and lay them on men's shoulders, but themselves will not move them with one of their fingers.

### The Right to Protection

As a matter of fact, the treaties exist, and Imperial edicts have repeatedly been issued in accordance with them. When a law exists to protect men from injustice and persecution, they will naturally appeal to it, as they have a perfect right to do. Paul was not slow to resent his being struck *contrary*



to the law. Moreover, it is a question whether a citizen has a right systematically to decline to invoke the protection of the law. If such a policy were generally carried out, the function of civil government would practically cease, and the good would be at the mercy of the bad. In China such quiet submission, and refusal to appeal to the protection of the law, would be set down to senseless fanaticism, and made the occasion of still greater injustice; or else it would be interpreted to mean that the missionary had forsaken his convert, who was therefore helpless to resist.

With reference to the manner in which the protection guaranteed by the treaties to Chinese Christian converts should be invoked, two opinions prevail. Before discussing these opinions, a few things should be premised.

### "Persecution" and Lawsuits

(I) There is a general agreement amongst missionaries that great care and circumspection should be used in taking up supposed cases of persecution. This in fact is the point of chief importance,—not that the missionary should not seek to protect his persecuted convert, but that he should proceed with great circumspection, lest he be deceived with regard to the merits of the case. In the present discussion, it is assumed that the cases in question are *bona fide* cases of persecution. No missionary worthy of the name desires to take up any other. When persecution against a Christian takes the form of a suit before a magistrate, he is not directly and simply charged with being a Christian, but the suit is based on some trumped-up charge. Before a hostile magistrate, almost any charge will stand against a Christian, and unfortunately most of the magistrates are hostile. Happily the number of such cases has been very much less in recent years, partly because the hostility has been less, and partly because missionaries have been more careful. In many missions younger missionaries are not allowed to appeal to a magistrate without the approval of the older members of the station. The term "interference in lawsuits" now so current, is an unhappy one. It confuses Roman Catholic and Protestant practice. It



condemns the missionaries generally for rash and unjustifiable interference in things that do not concern them, and seems to imply that the Christian convert is generally the offender. In the present reaction against the supposed abuses of the past, there is danger that some will err in the opposite direction. In the majority of cases of persecution,—as when a man is set on and beaten, or his house set on fire, or his property destroyed or taken away by violence,—there is no *lawsuit*, unless an appeal for protection can be so designated. It often happens that the persecuted party cannot make such an appeal, because his appeal is refused at the door of the yamen; or if he does get his case before the magistrate, it is dismissed without a hearing, because he is connected with foreigners, and not regarded as entitled to the protection of his own country. In such cases either the missionary must come to the rescue, or the persecuted man gets no protection at all.

### Reasons for Assisting

(2) The reasons why the missionary in cases like these should render such assistance as he can, are such as these: First, the demands of Christian sympathy and brotherhood are such that to disregard them is to sunder the tie that binds the convert to his teacher. Second, as a matter of fact, the treaties exist, and the protection is promised by law, but to make it effective it is necessary that the foreigner should call attention to the facts, and press the propriety and justice of protection. Such pressure has been found to be absolutely indispensable in commercial matters, and it is equally indispensable in cases of persecution, the difference being that in the latter case the pressure is limited to persuasion and appeal. Third, the fact that Christianity is a foreign religion, together with the exceedingly bad odor in which foreigners have been, and still are, in China, places a heavy handicap on the Chinese convert in any attempt to get justice at the hands of the average magistrate. In these circumstances, it is no more than fair that the missionary, when his convert is assailed, should do what he can to counteract this handicap which is in fact the chief cause of persecution.



### Treaties and Edicts useless apart from Missionary Influence

(3) The treaties, as well as the edicts issued in pursuance of them, are practically useless to the Chinese Christian, except as reinforced by the presence or influence of the foreigner. Apart from this influence, it is worse than useless for a Chinese to appeal to the treaties, or to Imperial edicts based on them, either in the presence of the magistrate, or in any written indictment or counterplea. Such an appeal usually angers the magistrate, and makes him all the more intolerant and severe. What he will take in good part from the foreigner, he will resent at the hand of one of his own people. The ideal thing in a lawsuit is for the magistrate not to know that either party is a Christian. This however is ordinarily impossible. Though not referred to by the Christian, the other party will be sure to charge it in his indictment, or find some other way to make it known, that it may count against his opponent.

### Methods of helping Through Consular Officials

The first theory as to the proper manner of helping in a case of persecution, is that it should *always* be done through the foreign Consul. The object of this is, as I suppose, that the prestige of the foreign government may be conserved, and that the assistance may be less frequently and more wisely given. So far as cases occurring at or near open ports are concerned, this method will serve the purpose. But in cases occurring at a distance from an open port, (which is where such cases generally do occur), it is open to serious objection. In many, perhaps most cases, the delay involved will be fatal to the object in view. That which might have been nipped in the bud if dealt with at once, will have grown to large proportions, and wrongs that might have been prevented, will have been inflicted. It should be remembered that what is sought is prevention, rather than subsequent vindication. Reporting a case to a Consul is not easy to do, and time is required to prepare a careful statement, and to get it forwarded to him. The Consul has then to prepare his statement of the case, and lay it before the Taotai, which



he may or may not be able to do *promptly*. The Taotai will then send a dispatch of a general character to the magistrate which he may do *promptly* or not as he chooses. These things involve delays of days, often weeks, and sometimes months. In the meantime, the case may have been closed to the lasting injury of the persecuted party, or as often happens, it may have entirely changed its character, and a new representation of it be required. The nett result in many cases is simply nothing at all, and it would almost seem as if this was the purpose of the plan. In an official order issued sometime ago, the opinion was expressed that this course of action would redound to the preservation of peace between converts and non-converts. This is probably true in a certain sense, seeing it would practically place the convert at the mercy of his persecutor. Submission would be the only thing possible, and this of course would mean peace for the time. It is often affirmed that operating through the Consul will induce a more careful examination of the case. This may be so, but it is far from certain, seeing that the Consul rarely has anything on which to base his opinion save the information furnished by the missionary. That he will be free from the bias of the missionary in favor of the convert, is doubtless true. Unfortunately he is sometimes biassed in the opposite direction, and frequently disinclined on general principles to take any steps in the matter.

#### **Direct Intercourse with the Magistrate**

The other theory in regard to the subject is that missionaries residing in the interior be accorded the privilege of addressing the magistrate by letter, or of seeing him in person. This privilege, which for the most part is freely accorded by Chinese magistrates, does not confer on the missionary any official authority, or make him in any way an accredited representative of the government whose citizen he is. It is generally known to Chinese officials that Protestant missionaries neither claim nor exercise any official authority. When in 1899, at the instance of the French government, certain official standing was conceded to Roman Catholic bishops and priests, the same privileges were tendered to, and



even urged upon, Protestant missionaries by the Chinese government. Circulars sent round at the time showed that the large majority of Protestant missionaries did not wish to accept the privilege, except that some desired the right to claim the privilege when the case was one between Roman Catholic and Protestant converts. This action of Protestant missionaries shows that they are very far from wishing to "interfere in lawsuits." When a Protestant missionary addresses or visits a Chinese magistrate, he is regarded simply as a guest. If he is already on friendly terms with the magistrate, so much the better. His appeal is simply to the officer's sense of justice, and to the principle of religious liberty which led China to grant the treaty. It is not generally necessary nor best to make any explicit reference to the treaty. Its existence is understood without being referred to. This mode of procedure has a number of advantages.

(1) It is generally more effective, and produces far less irritation, than going to the Consul. Unless the officer is *very* hostile, a free discussion will generally elicit a promise of careful examination, and an unbiassed decision. The effect of this is generally much better than any vague communication from the Taotai, which generally provokes the magistrate, and leads him to report back as strong a case against the Christian as he safely can. He who knows what a travesty of justice often prevails in a Chinese yamen, will easily understand how this is done. In the meantime, excuses will not be wanting for dealing very severely with the accused, who is most likely in prison.

(2) It is generally much preferred by the Chinese magistrate. In my personal experience, which has been very considerable, magistrates with whom I was on friendly terms have invariably requested that in case of any difficulty, I should come directly to them, instead of going to the Consul. I have heard many missionaries say the same of their own experience. This general preference of Chinese magistrates is, I consider, a *matter of very great weight in the premises*. An appeal directly to the Consul irritates the magistrate, as it gives him trouble and expense, and is an official reflection



on him. It is in its very nature far more of an "interference" than a visit or a letter from a missionary.

(3) It is prompt, and generally prevents the case from growing to larger proportions, and so giving rise to more serious complications. This also is a consideration of very great importance. The most serious objection to working through the Consul and Taotai, etc. is the long delay, which wholly fails as a preventative, and oftentimes makes the action finally taken of no avail.

It is of course understood that all really serious cases, such as are riotous, or involve life, or include danger to the missionary himself, will be at once reported to the Consul, through whom alone they can be finally dealt with. The point now in consideration does not refer to such cases. Moreover, when such a case occurs in an interior place, no question has been raised as to the propriety of a direct appeal to the magistrate.

### Objection to direct dealing with Chinese Officials

The chief objection urged against the missionary appealing directly to the magistrate in behalf of his convert, is that it is liable to abuse. This is no doubt true, but then every privilege that men enjoy is liable to abuse. It is an incident of human imperfection. A limited amount of abuse, however, does not invalidate the propriety of a privilege that is generally useful. This is a principle of universal application. No one, I suppose, would affirm that the privilege in question is *generally* abused, or that the use is not more than sufficient to compensate the abuse. Such a statement would certainly be a gross exaggeration. Missionaries are usually level-headed and prudent men, not likely to become the tools of designing Chinese. Being of a different race, and living in a different atmosphere, there is more danger that they will sympathize too little with the trials of their converts, than too much. The fact has already been referred to, that in recent years a considerable change has taken place in missionary sentiment in regard to this matter. Much more caution is being exercised, and more forbearance enjoined on the converts.



The evil effects of unwise protection are being particularly noted, especially that such protection is likely to bring many unworthy men into the church. It is probable, however, that a greater effect is attributed to this cause than the facts really warrant. It must be a very gross abuse of missionary privilege that will produce any considerable effect of this kind. It should not be forgotten that to become a Christian in China is to suffer social ostracism, and a thousand petty annoyances, which are not so easily compensated as is sometimes supposed. This is what accounts for the fact that *so very few* men of high social position have become Christians. The chief and prevailing reason why unworthy men come into the church, is the expectation of employment.

There is every reason to think that the evil of injudicious aid rendered to converts will decrease more and more. The disposition to persecute has been growing less each year. The attitude of the government and of the officials is growing more friendly. Missionaries are everywhere known as the friends and patrons of the new learning, and as having trained many teachers, and prepared many school-books, so that the educational reform now progressing in China brings Christian missionaries and native Christians into very favorable notice with all who desire the reform. There is one cloud arising on the horizon just now. The radical measures of the government in pushing forward the new learning, are exciting no small discontent, whilst missionaries and native Christians, who of course favor the movement, are looked upon as its chief procuring cause; and enmity against them is increasing accordingly.

### The Need for Vigilance and Firmness and for Enlightened Magistracy

In concluding this part of the subject, it should be specially noted, that after all the great and real difficulty lies in the hostility and biassed judgments of the magistrates. In virtue of treaties, China has promised to tolerate the propagation of Christianity, and to protect from persecution those who profess it; but it will not do, as those who have had experience well know, *to take these promises at their face*



*value.* It is to be feared that some of those who have spoken and written on this subject, have done this very thing; thus playing into the hands of those who persecute, and putting a stigma on those who seek by lawful means to secure the proper observance of the treaties. Let it be specially noted, that the observance of the treaties in regard to the protection of Christianity, is not different from their observance in other matters. *Such observance is only secured by vigilance and constant urging.* The Chinese government has the matter in its own hands. Where there are Christians, do not send magistrates who are hostile, and the evil complained of will very soon cease. A varied experience of forty-three years has shown the writer that wherever there is an enlightened magistrate, there persecution decreases, and lawsuits against Christians are few; but the advent of a magistrate known to be hostile, soon starts up persecution, and charges against Christians multiply.

### The True Ideal

On this whole question of claiming or not claiming the protection of the law, the true ideal, both for the missionary and his convert, is to do what will best subserve the cause of Christ. If submission to persecution and wrong will do this, then let him submit in silence. If claiming his rights will do it, then let him claim them. Every man should live up to the light he has. No general rule can be made or imposed. In such a question as this, human nature is on the side of resistance to wrong, and grace on the side of forbearance, and there is always danger that human nature will get an undue advantage. It is also much easier to decide such a question theoretically, than it is under the stress of practical facts.

It is unfortunate that any appeal to a treaty or a Consul is ever necessary. By the necessity of things, it turns the minds of native Christians in the wrong direction. They are led to depend on an arm of flesh, rather than on the power of God. While subject to such influences they will rarely develop a high degree of spiritual power. We should pray earnestly for the advent of the day when the necessity for such things



shall pass away, and the native church enjoy a true religious liberty based on a spontaneous Chinese law.

### Roman Catholic and Protestant Christians

A far more embarrassing question than is raised by the persecutions of heathen, is that growing out of the frequent conflicts between Roman Catholic and Protestant Christians. The reference of course is not to controversies concerning doctrine, which are no concern of the government, but to such litigation and violence as invoke official action. Some of those associated with me in the preparation of this paper, think that on account of the delicacy of the subject, it would be better to avoid it entirely. This, however, is not the opinion of the majority. There is probably no public question at present that more urgently demands attention than this one. Ignoring and slurring it over accomplishes nothing, but rather increases the evil. History has abundantly shown that it is the consistent policy of the Roman Catholic church to seek influence and authority in civil affairs. This policy has been and is now vigorously carried out in China. Its effect is in evidence wherever Roman Catholics are. Very few who have not had personal experience, can realize the extent to which magistrates are held in restraint by Roman Catholic priests. It is not often that a magistrate will venture to offend one of them. With such influences back of them, it is no wonder that unprincipled Catholic converts, of whom there are many, will commit acts of violence against Protestant Christians or inquirers, or assail them before the magistrates. This is confessedly a deplorable state of things, and one which it is very difficult to deal with. So long as the powerful support hitherto given to the Catholic priesthood is continued, there is little that can be done, save to protest against the abuse, and to petition the Chinese government for more discriminating treatment. It is a shame, of course, that so-called Christians should accuse each other before a heathen magistrate; yet under present conditions it is practically unavoidable. If in all such cases, the foreign missionaries and priests concerned would agree to leave the case without prejudice or appeal to the magistrate to decide, it would be an honourable



thing to do, and a great relief to the magistrate. Better still, let every effort be made to settle such matters privately. By a little patient forbearance and friendly consultation, this may often be done. Would that it could always be done!

### **Our Principles and Methods are not alike**

One other point demands consideration. The odium excited by the Roman Catholic policy spoken of above, has attached itself in no small degree to Protestant missionaries. Being mentioned together in the treaties, it is assumed that our principles and methods are alike, whereas in fact they are totally different. Neither the Chinese government nor the outside world has taken pains to distinguish between us as they should. As Protestant missionaries, we cannot afford any longer to be put in the same boat with the Roman Catholic priests. The time has come when it behoves us to repudiate their methods, and ask the Chinese government to discriminate, and deal with each on independent lines. Both parties think they are right. Let the policy of each stand on its own merits before the Chinese government, neither being held responsible for the faults of the other. This is both reasonable and fair. It is worth while to take some extra pains to convince the Chinese government that Protestant missionaries have no political aims of any kind either in respect of their own governments, or of the Chinese government, but that their objects are purely moral and religious; that they ask no commendation or assistance from the Chinese government whatsoever, save only freedom to preach and teach Christianity, and protection for those who embrace it.

We turn with pleasure to the second division of our subject, viz:—

## **II.—HOW CAN MISSIONARIES BEST ASSIST CHINA IN HER POLITICAL AND SOCIAL RECONSTRUCTION**

### **China's Political and Social Reconstruction**

It is a great thing for China that she at last realizes that in order to attain national greatness, and take her place in



the family of nations, she must carry into effect a process of political and social reconstruction. She has been a long time learning this lesson. In preparing the way for, and in bringing about the present hopeful aspect of things in China, missionaries have played no inconsiderable part. They have wrought quietly and patiently, but not in vain. They occupy a high vantage ground to-day, and will probably play a more conspicuous part in the future than they have in the past. They bring with them the only panacea that will heal the evils that afflict China. Several points claim attention.

### **Foundations for a Higher Morality**

(1) Missionaries can assist China by laying the foundation of a higher standard of morality.

In the last analysis, national greatness rests on the morality of the people. Morality, true and all-embracing, it is the province of Christianity to teach and to produce. The business of the Christian missionary is not primarily to preach morality, but rather to preach religion from the divine and spiritual side,—eternal salvation through faith in a crucified Savior. Nevertheless, religion and morality cannot be separated. Christian faith is in fact the only sure foundation on which to build a sound morality. Christianity addresses itself to the individual, renewing and saving him, and so making him a good man,—privately, socially, and politically. It renovates society by renovating the individual. It sets up high standards. It furnishes strong motives. It invokes almighty power. It is an all-powerful leaven that presently becomes all-pervading. China is proposing a constitutional government, for which virtue and truth, honesty and honour, are essential. Where are the people of China to get these things? The Gospel of Christ is the only agency by which they are produced. When a pure Christianity pervades and controls the moral standards of the Chinese people, the problem of a constitutional government will be easy.



### The 'new man' in Official Life

(2) Missionaries can assist China by training up men of strong moral character, who shall be able to resist the manifold temptations to veniality that characterize all grades of Chinese official life.

China needs men more than she does methods or measures. Measures cannot become effective without men. It is easy to devise plans, but it is not easy to provide men. Mere instruction in western science will not provide the men that China needs, and which she must have in order to her renovation. Corruption is the bane of Chinese official life; to remove it is a far greater problem than to devise reforms, and frame new laws. This China does not now realize, but she will learn it by and by. So far as this life is concerned, the mission of Christianity is to make *men*, to develop the moral nature, to awaken and educate the conscience, so that it may control the life, and produce men of character, strong in their loyalty to truth and righteousness. To effect this, she brings to bear the sanctions of a judgment to come in the hands of a righteous God, and salvation from sin and death by the help of an Almighty Savior. The history of the world shows that Christianity has in her hands the only means by which the men that China needs can be produced. This is the task that is set before Christian missionaries and the Christian Church in China. A good start has already been made, but time will be required. The moral obliquities which have been growing for a hundred generations, cannot be remedied in a few years. If missionaries have any success in this task, they will be giving the Chinese government the most efficient assistance that it is possible to give towards the renovation of the nation. And they will succeed, for the power of God is with them.

### The Education of Teachers and Leaders

(3) Missionaries can assist China by educating young men for teachers, and for many official positions of trust and responsibility.

It is every year more and more recognized that education is an indispensable concomitant of missionary work.



Churches and missions that formerly opposed or neglected it, are now engaging in it. Much has already been done. Many young men have been educated in western science. For thirty or more years a goodly number of mission colleges have been turning out graduates, some in English, some in western science, and some in both. Many of these men are teaching in government schools;—most government schools, in fact, are using such men more or less. They are at present almost the only available men who are properly qualified for such work. If there were many more of them, it would be a great thing for China, and also for the Christian Church. They can not only help forward the cause of progress, but they have the chance to prove that Christianity makes a more reliable character than Confucianism does. There is no limit to the demand for such men. They are needed not only in government schools, but in private schools, and the Telegraph and Postal services, and in many other places. The opportunity to train such men is a rare one, and it will not last indefinitely. They will be wisest who make the most rapid and effective use of it. For the present, Christians cannot fill official positions, for the reason that heathen worship is required of all officials. This, however, can hardly last long. The government will surely see how inconsistent it is with their general policy, and with the enlightenment they are now seeking to emulate. They will presently see that they are thus shutting out their best and most patriotic men.

### **Books on Science and History**

(4) They can assist China by preparing school books for teaching western science and history, as also for Christian ethics and philosophy.

A great work has already been done in this direction. The books prepared on these subjects by Protestant missionaries are numbered by hundreds,—many of them prepared with great pains and care. Not a few of them are now used in government schools, and others in use have been prepared by the pupils of missionaries. The work of missionaries in this line will go on both directly and indirectly. The start which missionaries have thus given to China is highly



important. Without it, the present movement could not go forward as it is now going. The debt may not be appreciated or acknowledged, but it is real all the same.

### Newspapers

(5) By publishing and disseminating newspapers which advocate every good cause looking towards reform on safe and rational lines.

Missionaries were pioneers in this work. To them belongs the credit of starting this mighty engine of reform in China. Long before any other Chinese newspaper was thought of in Shanghai, the 萬國公報 was doing its work far and wide. Dr. Allen deserves immense credit for what he has done through this newspaper. It long ago penetrated to every quarter of China, and its influence in the direction of reform has been greater perhaps than any other single agency in China. Few, I think, appreciate the loss involved in starting it, and the enormous labor required to supply it all these years with good and wholesome matter. Other papers followed, both religious and secular, until now the periodical press is a mighty power in China. Missionaries should by all means continue and increase this means of influence, not only disseminating Christian truth, but advocating every reform that makes for the cause of morality and virtue. The anti-foot-binding movement, so ably carried forward by Mrs. Archibald Little, owes its start to the missionaries, and much of its success to the power of the press. The same is true of the movement for the suppression of the opium vice. Throughout the world, the periodical press, when in the hands of good men, is a mighty engine to assail vice, and to bring about reform.

### Inculcating Loyalty and Obedience to Law

(6) By preaching and teaching to all converts the duty of loyalty and obedience to law.

Missionaries have not got credit for what they have always done in this line. They may have inveighed against corruption and injustice, but not against the government itself. It is hardly necessary to say here that it is the duty



of all missionaries to inculcate loyalty on all converts. This is all the more necessary in China, seeing the government has been and is suspicious of the designs of all foreigners, and the missionary work is supposed by very many to be a propaganda carried on for the express purpose of alienating the minds of the Chinese from their own government. Care should always be taken to avoid even the suspicion of such a thing. As a matter of fact there is no class of Chinese so patriotic as the 200,000 or more Christian converts. In order to correct any false impression, it would be well if a united representation were made to the government on the subject.

### Conclusion

One thought in conclusion. Heretofore both the Chinese government and people have, to a large extent, regarded foreigners and foreign governments as their natural enemies, who are seeking their own advantage at the expense of China and her people. Whatever else may be said, one thing is certainly true, viz.: that Protestant missionaries are not justly put in this condemnation. They have every right to claim that they are the *friends* of China. They have no political sins. They are not in the employ of any foreign government. They are not the agents of any commercial enterprise. Their purposes and motives are unselfish. They bring money to China but carry none away. They open schools, and establish colleges. They make school books. They heal the sick. They help the poor. They reform the gambler. They rescue the opium sot. They are ever ready to help in every good work, public and private. They are educated men and women whose antecedents are beyond reproach, and whose motives are above suspicion. Their business is to do good, to teach the ignorant, and to preach righteousness. When as missionaries we pose as the friends of China, we make no unfounded claim. Our works are done in the light, and challenge inspection. The material, moral, and spiritual good of the Chinese people is our supreme aim. For this we came; for this we labor. We call the Chinese government to examine without bias the undeniable facts, and say if we are not entitled to be regarded as the *true friends* of China, whose friendly offices it is safe to accept.



